233 The cattle herd obtains most of its food by grazing, but in the dry season the grass withers. Childs states[1] that "Herding has been a [609] function of the sister's son, and even now there is a reluctance on the part of the boys to herd for their fathers."

235 462 [846] Chickens are owned and looked after by both men and women, but other animals only by men. Boys may have small stock of their own, and a boy's economic independence most frequently begins with his owning a chicken.

231 Hambly states that goats are more common than any other animal, and that every family has one or more. These animals are not fed or watered, but are allowed to wander to find their own sustenance. Goats are not milked. Young males are castrated. The goat is frequently used in sacrifices. Sheep also are allowed to find their own food; the males are not castrated. Pigs are cared for comparatively carefully, receiving water and a daily supply of sweet potatoes and their leaves, together with some corn. Male pigs are castrated.[2]

APICULTURE[3]

[439] Beeswax was an important item of trade in the caravan days, and is still sold to Portuguese traders' stores, where it is massed into large rectangular cakes for export. Honey is eaten alone or with manioc, and [262] a fermented beer called *ochasa* is made by adding honey to corn-beer. [273] Fibre strainers are used for cleaning the wax, and large shallow baskets [252] are employed for drying the honey in the sun.

Large cylindrical hives, which are private property, are placed high in the trees. These are made by removing a cylinder of bark and lashing the halves together with strands of bark, forming a hive which has a diameter of one foot.

In Elende honey is removed from the hives during the months of August and December. One man ascends the tree in order to lower the hive with a long rope of bark or plaited fibre, while beneath the tree men are prepared to take the hive, which is opened over a smoky fire.

ARTS AND CRAFTS

326 782 *Smithing.* The profession of blacksmith or *ocivinda* is an important one, and, like hunting and divining, is sacred and is entered with special ritual. Often, but not always, these three professions are passed on by inheritance. For smithing two years' apprenticeship to a member of the profession is necessary, and is usually entered upon at the age of eighteen. At the end of this period the master examines his pupil, and makes tools for him, especially the heavy hammer or *onjundo* which is regarded as symbolic of his craft. For the inauguration ceremony the boy provides four chickens (2 male, 2 female), a dog, and a goat; the blood of these animals is sprinkled on his tools, and their flesh is eaten at a feast [553] attended by the villagers. Throughout the procedure the boy remains standing on the small anvil. Finally he is asked to choose his professional name; he then steps down from the anvil a qualified blacksmith.

(1) Childs, 1949, p.109. (2) Hambly, op.cit., p.154.
(3) Hambly, (4) 1934.

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

Goats are more common than any other animal; there are few, 231
if any, families which do not own one or more goats. These animals are not fed or watered. Goats are able to exist on almost any kind of vegetation; consequently these animals are, almost without exception, well nourished. Goats are not milked. Kids are born at any time of the year, and the young males are castrated. The hides are used for making bags. The goat has the misfortune to be the most [782]
desirable sacrificial animal. This is not entirely due to the fact that it is cheap and easily obtainable. The sheep is said to be unsuitable as a sacrifice, because it does not make a noise when killed. The [237]
hair of the goat is used for making an ornament named *osala*, which is worn by medicine-men.

Sheep are of the long-tailed Syrian breed. Like the goats, the sheep are not cared for in any way; they find their own pasture and water, and in doing so may wander for a considerable distance, though they always return to the village at sunset. The males are not castrated. Sheep are not so frequently kept as are goats and pigs. The skin is used for making bags. Twin births of calves, kids, or lambs are not regarded with awe; on the contrary, such births are welcome.

Almost every man keeps one or more dogs, and I have rarely seen a hut in which there were no dogs. Usually young puppies are near the fire, and on the whole dogs are well treated because they are valuable in hunting. They also give warning of the approach of hyenas, lions, and leopards. I have frequently seen a person run into the road to pick up a dog when an automobile is approaching. A tendency to improve the breed of dogs by crossing the lean native animal with a breed of large dogs from South Africa has been mentioned. In contrast with the generally considerate treatment of dogs by the Ovimbundu one has to note the very emaciated and diseased condition of dogs in the Esele country. Among the Ovimbundu dogs [262]
are regarded as desirable food.

Sacrifice of a dog at the inauguration of a blacksmith will presently be described. A medicine-man who is about to perform a ceremony for curing the sick has to make a meal of dog's flesh, but otherwise the flesh of the dog is taboo to him. These points of ceremony, taken in conjunction with the food value of the animal, and its use in hunting, show that the dog is highly esteemed.

Poultry are of very mixed breeds. The standards of size and 235
weight are higher than is usual in African chickens, a fact which is perhaps attributable to contact of the Ovimbundu with the Portu-

235 guese for a long period. The chicken is highly esteemed as a sacrificia
[262] animal, but it could not be said that the flesh is in common use. Thi
failure to develop and utilize to the full, again raises the point o
social custom and economic habit. Chickens are cared for, as may
be seen in the way they are cooped at night. Sometimes a hen may
be seen sitting on her clutch of eggs in a dark corner of a hut, unmo
lested by people and dogs; yet it is certain that there is no concen
tration on the rearing of poultry.

Eggs are laid, and chickens are hatched throughout the year
except in the months of November and December when corn supplie
[252] are at their lowest ebb. Eggs are boiled, or fried on a fragment o
[264] pottery, but they are not sucked.

231 The domestic cat is not raised by the Ovimbundu. Wild cats ar
common, but there is no evidence of their domestication. Smal
birds and monkeys are sometimes kept as pets.

TRADE AND TRANSPORT

438 Caravan trade, which was at one time an important factor o
tribal life, is now confined to short journeys for transporting corn
beans, and beeswax to traders' stores. But in spite of present-day
439 decline of transportation the memory of more prosperous times
still exists.

Names of distant places survive in the Umbundu language; thus
Tanganyika is called Nalandundu, while the name for far eastern
Angola is Muacimbundu, the name of a one-time important chief.
The Umbundu language is understood in all parts of Angola, far
away from typical Umbundu centers of culture.

484 In the old days there were professional leaders of caravans, and a
788 ceremony was conducted before starting. The medicine-man and the
778 village chief were the principal performers in a rite which consisted
787 of bringing from its box the head of a former chief, sewn in oxhide.
An animal was sacrificed so that the blood could be used for sprinkling
on the chief's head, and on some occasions of this kind the head was
sewn up in a new piece of oxhide. Direct appeal was made to the
preserved head by the reigning chief, who asked for good fortune on
the journey.

The medicine-man who accompanied a caravan carried with him
a female wooden figure decorated with feathers (Plate XXI, Fig. 5).
When a branching of the paths gave rise to doubts concerning the
correct way the wooden figure was consulted by the medicine-man.